

T 39. *Bookyn* II.

nethe a booke, called the fable of
the Romyshe churche, wyrth all
the abhominations, wherby
euerye man maye knowe
and perceave the dy-
uersite of it betwene
þ primative chur-
che, of the whi-
che our so-
uerayne
Lorde
and
kyngis the suprem
head, and the ma-
lignant chur-
che, a sun-
der.

Wanted -

SEYNGE GOD CREA-
ted all thinge and was created
of none, and all thynges were
made by him, and of it selfe com-
meth nothing: Seynge also he
is a thing, and not onelye a thinge, but
the cause of all thynges. (Athanasius
doth wryte, the father is uncreated,
the sonne is uncreated, the holy ghoste
is uncreated: Then the father is ma-
de of none, neyther created nor begot-
ten: The sonne is from the father alone
neyther made nor created but begotte.
The holy ghoste is fro the father, and
the sone, neyther made, created, nor yet
begotten, but procedinge: whiche holy
spaire is the comforter, nourisher, and
inflamer of all faythfull hartes:) Howe-
eon it then be true that these Antichris-
tis as syzyne, sayinge that they make
God, and turne agayne and create him
that created them. When the Potter
hath made the Potte, canne the Potte
turne agayne and make the Potter?
I speake it by these Antichristes, whis-

the lay, they can make God every daye
as ofte as they lyste, hauninge none au-
thorite of the modeste holy Scriptures
but as they wiste it, and wrynge it for
their owne purposes. For Christ Jesus
at his last supper toke breade and gaue
thankes, and brake it, and gaue to his
disciples and sayde, take, eate, this is
my bodye: and holynkewise toke the cup
and gaue thankes, and gaue it them a-
ynge, drynke ye all hereof, this is my
bloude in the newe testamente, whiche
shall be shed for many for the remission
of synnes.

Nowe to come to our purpose, wher
as these Heretikes doo take authorite
vpon these wordes: *Hoc est corpus meum*,
that is to saye: this is my bodye, doeth
it folowe by the holy scripture, that they
wher they haue sayd these wordes ouer
the bread, shold creat a material fleshe
bloude, and raynes? yea, the selfe same
bodye that the blessed virgynge Marye
dyd beare, as these Anichristes saye,
they

they do. I answer no, for when Christ
brake the bread & blessed it, doth it fol-
lowe that it was his body in dede, and
that there remayned no more bread. yf
ye say no, I answer no more do we: yf
ye say yea, then if the breade was not
crucisled his body was not crucifyed.
He gaue it to his disciples & they didde
eate, did they eate Christis body or no?
I meane the very selke same bodye that
was borne of the virgin Marye: yf ye
saye no, I answer no more do we: yf ye
saye yea, then dyed he not for vs, for
howe could he die for vs, wher they had
eaten him vp afore? but this woorde,
Hoc est corpus meum, was the sweetest
woorde they coulde finde oute in all the
hole Testament to bleare mennes eyes
with a false God, compellynge the peo-
ple to knele on theyr knees and holde
vp theyr handes, whiche is abominable
and detestable ydolatrye. But here is
a question to be demaunded of these ha-
ly Gentylmenne the Godmakers.

3111
A.iii when

When ye doo make God, whether doo
ye make him at once or twyse : for ye
say, that there remayneth no materiall
breade after the consecration, but the
very naturall bodye that Marpe bare,
fleshe,bloude, and bone, then doth it fol-
lowe that we worshippe a false GOD
in the chalys, then wyll ye saye as sha-
meles Jugglers, that ye consecrate the
very selfe same substaunce in the wyne,
that ye do in the breade, wherby it doth
appeare manifestlie that ye are false sa-
cilegers, and robbers, and theues of
the lare people : for at Easter ye gyue
them a drye bodye withoute bloude, for
ye geue them wyne vncosercated, thys
is ones true and manifeste. But what
wyl these jugglers say : for soth euena
they haue sayd, Heretike, heretike: blea-
ryng mens eyes with suche blinde ex-
amples, saying, euena as there is a glasse
and many faces sene in the glasse, so ly-
kewyse manye a multitude of people re-
ceaueth substaunce at one woyde. All
false

do
ye
all
he
re,
for
D
as
the
ne,
oth
sa
of
ue
for
ys
at
ag
lea
c
se
ys
re
th
ll
se
false sayninge tuglers : as there be many faces (saythe he) in the glasse and but one glasse. I aunswere, yf I se my selfe in the glasse, doth it folome that I haue a face styll in the glasse, and another in my heade : or when a greate number of faces is sene in one glasse, it is not to note that there are faces in dede, but the symilitude of faces : no more it is to be beleued that this breade is Christes bodye that Mary bare, for it doth represent the body. I wold demand thy question, that I speakeynge the word with reverence, myght not make Christes bodye aswell as they : They wyll saye no, wherfore : because you are not electe and chosen. Make me aunswere to this question : dothe the word gyue vertue to election, or election to the word : yf that ye saye that election geue vertue to the word, then I proue the word of no vertewe, and then howe can you make God with it. If you saye that the word geueth

3. iii. vertue

Distract to election, then I prone that as
men speake yngē the wōrde, maye do as-
much in it as you, for the wōrde taketh
effecte in the sp̄rite, & not in the fleshe.
This argument cannot be denied, ex-
cepte you make God parciall.

If a man shoulde demaunde by what
auctorite you make God, you wyl say
by the word. Oh crafty Juglers. God
made the wōrld in. vi. dayes and re-
stid the vii. day, he made sunne, moone
and sterres, he made byrdes, beastes,
foules and fylshes, wormes, serpentes,
stones, grasse, earbes, and every thinge
of the same wōrld, and the same wōr-
des that he made all these thinges, doo
th mayne styl in the Bible, and yet can
not it make none of these thinges, nev-
ther byrde nor beast, nor nothing' elles.
Oh conning artifisers, they can nother
make beaste nor foules, yet wyl they
make the maker of all these thynges, &
say they do it by the wōrde, & the wōrde
that made all these thinges remayneth

styl

styll in the byble & yet can they not do hit.

Now to come to the word that they make God of: that is, *Hoc est corpus meum*, which is to say, this is my body. In the *x. of John*, Christ sayth, I am the doore, doth it folow that he is a doore indeede? no for sooth I thinke but that a doore is to harde for any manne to eate, they would haue take þ place of scripture to make god. Though christ sayd: I am the doore, it foloweth not that he was a materiall doore, no more it doeth folowe that this worde, *Hoc est corpus meū*, to be the same body that Mary þ virgin bare, it is playne errore and ye are soule deceaued: for when Christ sayd this is my body, that shal be done for you, the worde that he spake was him selfe, and himselfe was the worde or els must the breade haue ben crucifi-
ed, as is aforesaid, whiche I will proue by the manifest scripture. Christ sayth in the *vi. of John*, I am þ living bread that came fro heauē, youre fathers dy-
eate

ate Manna in the desert and are dead
but I am the bread of lyfe: So it de-
monstrateth, that Christe was the bread
whyche was done for vs. But these
Gentylmen saye that the breade is he.
Nowe is here all the controversie be-
twene the Christians and the Papis-
tes. Christ sayth that he is the breade
that was done for vs, or broken for vs,
the Papistes saye, that the breade is
Christe. Nowe, how can we agree: for
we saye as Christe sayth, that he is the
breade, and these Gentlemen saye that
the bread is he. Marke well the Scrip-
tures. Paule sayth, that whiche I re-
ceaued of God, I gaue vnto you. An-
swere me vnto this: dyd Paule receive
any thing of the Lorde but hys word,
for Paule was not with the Lorde at
the supper to receaue any other thing.
You blind creatures wot you not what
ye do: wyll you haue the bloude of the
wynnes of Jesus required at your han-
des syll.

In

In the vi. of John Christe sayeth,
the breade whiche I wyll geue you, is
my fleshe, whiche I wyll geue for the
lyfe of the worlde. Here you maye per-
ceave, that the bread that Christe gaue
vs, was his fleshe : ergo his fleshe was
the breade that he brake, whyche was
hymselfe, and himselfe was the worlde,
and his worlde was his bodye whyche
was geuen for the lyfe of the worlde.

Then stroue the Jewes amonge them
selues and sayde: Howe can this fellow
geue vs his fleshe to eate : for they to-
ke it carnallye as oure cleane syngered
gentylmen doeth nowe a dayes, thyn-
kyng that they shold haue eaten him
by fleshe bloud and bones. Jesus sayde
vnto them: excepte ye eate the fleshe of
the sonne of man ye haue no lyfe in you
for whosoeuer eateth my flesh and drin-
keth my bloud, hath everlastinge lyfe.
And I shall rayse hym vp at the laste
daye: for my fleshe is verye meate & my
blonde is very drinke, & who so eateth
my

my flesh & drinke my bloude, abideth
in me, and I in him. Nowe I tolde you
afore that Christe was the breafe that
was done for vs: and even as the mate-
riall breafe feadeth the body, so this li-
uely bread feadeth the soule. And Christ
speakest here of his fleshe and bloude
whiche was offered in sacrifice for our
saluation & oure redēption, as John
saith, the worde became fleshe, and we
se the glory of it, as the onely begotten
sonne of the father: and who so beleueth
this, doth eate Christes flesh and dryn-
keth his bloud, but not as these Papis-
tes doo: for they saye that they crasse
him with their teeth carnally, the same
body that Mary bare. But they which
receiue him in a Christian communion
receaueth hym by faith, for Christ said.
Hoc facite in meam commemorationem:
Do this in the remembrance of me.
And whosoeuer beleueth that his bo-
dye was done vpon the crosse for his
saluacion, and that the weddinge of his
bloude

blonde is for the remission of sinnes, ta-
ken in the remembraunce of Christes
death, eateth Christes bodye, and drin-
keth his blonde spiritually.

This doctrine taught he at Caper-
naum, his disciples hearing these wor-
des sayd, this is a harde sayinge, who
may abide the hearing of it. Jesus per-
ceiuinge thei murmured therat, he said
vnto the, doth this offend you, what if
you shall se the sonne of man ascende
therer wher he was before. It is the
spirite that quickeneth, the fleshe pro-
fiteh nothyng. But our papistes saye
no to þ, they say, that it is the fleshe that
doth all thinges in their ministratioun,
and they say truer the they be aware
of, for they take al thinges carnallye and
fleshely, as their comishe fater did be-
fore. But because thei wil wrest þ scrip-
tures carnally to the vpholdinge of the
false sacrifice and blacke god, to whom
they commit so muche ydolatrie, I will
speake more of their sacrifice in another
place

place. Christ said I am the vine, is it to
be taken that he was a materiall vine,
nosor soch, likewise by this word might
they haue taken the grapes of the vine
tree, and carued them vp to the aultar,
and so when he was in his maskynge
garmentes and breathed ouer them, as
he doth ouer the breade, and saye I am
the vine, and so minister it to the peo-
ple, and make them beleue it were God
and that he had made God. But they
take the Scriptures as the Romyshe
father toke the auctorite of Peter, and
that the key whiche Christ gaue unto
Peter was a materiall keye, suche as
men doo open theyr dores withal, whis-
te he was playne to be false: for the keye
of Heauen gates is the worde of God:
whiche openeth the conscience of men,
& the hartes of men wher the holye spy-
ryte taketh place: So lykewyse where-
as he sayth, this is my bodi, it followeth
not that this materiall breade is hys
bodye, but the worde is very God, and
that

that he brake amonge them. In the be-
gynninge was the word, and the word
was with God, and god was the word
And the Jewes came to him and asked
hym what was his woorde? And he an-
swered, my woorde is euen my selfe.
Oh ye blynde busardes that you wyll
take the scripturees carnallye, as youre
Romysh father dyd.

Paule sayth in the. x. chapter to the
Corinthians, Do you not knowe that
the bread that we breake is the parta-
kyng of the body of Christe? Doo ye
not knowe, that the cuppe of thankes
gyuynge, is the partakyng of the blo-
ude of Christ? Oh Paule Paule, thou
were not the Dopes frende, nor none
of hys mynysters, thou myghte aswell
haue sayde, Doo you not knowe that
the cuppe of thankes geuyng is the
bloude of Christe, but then sayeste the
partakyng of the bloude, and the par-
takynge o his body. Now is the par-
takynge of the bloud, & of the body one,
and

and the thinge it selfe is another.

Well, I saye no more but lette it passe,
and putte the faute in Paule, and call
hym Heretyke, and saye that he dothe
erre. But these Gentylinen saye, they
can not erre: they wyll haue it fleshe,
bloude, bone, and breade, Let them ke-
pe thys opinion, and mynyster it to a
dog, and then may it be sayde, that the
dog receyued god: for yf it be receyued
in the fleshe, and not in the spirite, loke
where it is ministred and there it is re-
ceaved, it can be none otherwyse: for
Christe sayth, he that eateth my fleshe,
and drinkeith my bloude hath euerla-
styngelyfe. Aunswere me to thys que-
stion: the wicked haue not euerlastyngelyfe:
haue they, yf ye saye they haue no
uerlastinge life, ergo the wicked re-
ceyue hym not, and the is not the same
substance there, for yf it were there, all
thinges might receiue him, yf he be not
receiued in spirite and by saythe, but
only in the substance, that you woulde
haue

haue hym for your owne profyte. The
sayeth the pappste, what, wyll you
haue a playner thinge than these woor-
des. *Hoc est corpus meum*, this is my
body: I answere no, it is to playne for
yonce profyte, seyng you wyl be therat
hoste agayn, I wyl make it more playn.

Christ sayeth in the. xviii. chapter of
Math. these wordes: he toke the child
and set him harde by him, & said to the
whoso receaueth this childe in my na-
me receueth me. I will take this place
of scripture, and take you youre place
whiche is this, whoso euer receaueth
this breade, receaueth my body. Now
putte these together, whoso euer recei-
ueth suche a chylde in my name, recey-
ueth me, & he that receaueth me, recey-
ueth him that sent me. Howe saye you,
haue not I as good auctoritie of the
scripture here, to say, that he that recei-
ueth a childe, receiueth God, the same
substaunce that Marye bare, euen as
you haue to saye, the bread is God, the

B. i. same

same substance that Marye bare, for
you say, whosoever receaueth þ bread,
receyueth hym, and I saye, whosoever
receaueth a chylde receaueth hym, and
asmuch doth one scripture make with
it, as the other: for as the body is fedde
wyth materiall breade, so is the soule
fedde with spirituall breade, that came
downe from heauen. And even as a
chylde is full of innocencye, so are they
whiche be mete for hys kyngedome:
then whosoever receyueth one of these
lytleones, receaueth hym. Moreover
Christe sayth in the. xxv. of Mathew
lode what ye haue done to the leaste of
these my brethren, that haue ye doone
unto me, meaninge it by the poore peo-
ple. These wordes make asmuche for
your purpose, as *Hoc est corpus meum*:
you take it as carnallye, as you take
the institution of Christes Supper:
what soever you doo to the leaste of
these lytleones, ye do it unto me. Now
this standeth in effecte, yf we woulde
believe

believe that euerye poore man that we
gyue almes to were dūme, as they doo
believe that euerye caake whiche they
speake the word ouer, were made god.
I wyll not iudge withoute scriptures
as they doo, but as G D shall iudge
me, I wyll speake the truthe, as I do be-
lieue, and as euery Christen man ought
to believe.

Nowe to the scripture agayne, in
the. xi. of John. When Jesus came to
Bethany and hadde rayled Lazarus,
they made hym a Supper, and Mar-
tha serued them. Marye toke a pound
of oyntmente of pure Nardos, and an-
noynted Jesus feete, and dryed them
with her heare. Then sayde one of hys
disciples Judas Iscarioth: whye was
not this oyntment solde for. ccc. pence
and geuen to the poore? thus sayde he
not that he cared for the poore, but be-
cause he was a theefe as other theues
nowe a dayes be, and hadde the bagge
and bare that whiche was geuen.

W.ii: Marke

Matke now sayde Jesus, let her alone,
the poore haue you alwaies w^t you, but
me you shall not haue alwayes. There
he lyeth, and it be as mayster parsonne
sayth: for he sayth that he maketh hym
every day when soever he lyste, Christe
sayth, ye shall not haue hym alwayes,
but master parson sayth the contrary,
for he saythe, he hath hym euerye daye
when it shall please hym. Nowe one of
these two must lye, whome thynke you
that it be that is false? I thynke it be
Christe: for these holye gentlemen saye
that they canot lye nor erre. Oh saythe
doctor Duns, euен as a manne lyghte
manye candels at one candell, and the
lyght not lessened: so maye we conse-
crate manye hostes, and minister them
to manye people, and yet but one God,
Hearre you not what a pore shyft doctor
Dūs maketh here to bleare mens eyes
with all, but it wyl not serue: for ys
there were many candels lyghtened at
one candell, and then all the candelles
when

when they were lyght, were but one ca-
del, thē myght it serue your turne, that
when you serued many hostes to many
people, that euery one of thē to receiue
God, and yet but one remayninge. But
when these candels be light, euerye one
is a candell by hym selfe: so euerye one
of your hostes muste be a God by hym
selfe, or els your argументe is of none
effect: Thē yf euery man receyue a god
by hym selfe, then we haue manye God-
des, for the b̄eade is not broken as we
shoulde do reuerentlye in memoriall of
Christes death: for euē as manye gray-
nes be in one lōe, or in one peece, so are
we manye mēbers of one body, knyt in
a Christiā cōmunion or brotherly loue,
but we haue it not so: euery one recey-
ueth a soppe alone, as Judas didde, for
we haue euery one a cake by hi self that
is no cōmuniō knyt in vs as mēbers of
one bodye, but they suffer the people to
knock on theyz breast knelinge on theyz
knees, nothing declaringe ȳ merites of

B.iii. Christes

Christes death, but tell them it is fleshe
bloude, bone, and raynes, the same sub-
staunce that Mary bare, braulynge these
wordes in latin : **C**orpus domini nostri
Iesu christi nunc custodiat corpus tu-
um, et animam tuam, in vitam eter-
nam. What lesson do the people leare
at these soberdes for theyr edification,
nothinge but to worshyp false Goddes
and euen as Judas solde the lyuinge
Go**D**, soo doo these false hypocrytes
sell theyr God for monye, and yet was
Judas honester man then they, for he
solde hym for .xxx. pence but these gen-
tylmen wyll sell him for a pennye, wher-
fore I prayse Judas more then they,
for a good thyng is worthye to haue a
good price. But the they vse one subtle
poynte more then Judas, too make a
greate manye of Goddes, and sell them
to all people, and compelleth them, and
byndeth the by a lawe to bye them whe-
ther they wyll or not, or elles to burne
them to ashes, or hange them, Thys

is the subteleste poynte of all the poyntes that Antichriste hath, and yet he hath poyntes innumerable to the destruction of Christes Churche, and to the vpholdyng of his owne churche, whiche is of the deuyll, to bynde suche greuous burdens, and to syt so deep in the conscience of men, dyspysinge the seate of Moises, and climeth vp to the seate of God, and wyl syt in mennes consciences, whiche seate dyd theyz fa-ther Lucifer couet to syt in, and there-fore was he thowē downe into the infernall partes of the earth, and so shall they with the greate whoze of Bablylon theyz maystris, where there is a la-ke of fyre and brymstone, prepared for them, as sayth the Scripture.

Oh how tolle they theyz belles and ryngē them, so they chyme and iangle them, and knyll them, to call the people to ydolatrie. But yf there be an ho-neste preacher to declare the worde of God, no man shall haue warnyngē of

it. Oh Babylon Babylon, all the bloude
of the wytnesses of Jesu Christ fro the
creation of the wrold to the ende of the
wrold, shall be required of thee, and
thy ministres, for the cungerers that
cungereth deuyis, be more godly then
ye are of the whorshe churche. What
diversite is betwene these callers that
wyll cal a sprice into a cristall ston & so-
me wyll call hym into hys nayle, and
some into a glas: but you wyl cal Christ
into a pece of bread, & saye you can haue
him when you list to say, Hoc est corpus
meū, & wyl make the people beleue that
Chryste hath bowed hym selfe to be
Iugled into a pece of breade at theyz
callynge or request of the great whores
masteres, that weareth the beastes mar-
ke, makinge the people beleue that they
make hym to obey to their iuglynge by
these wordes: Hoc est corpus meū. And
yf this be trewe, they be more wortyng
to haue prayse, then Christ: for he that
maketh

maketh a thyng, is more worthy of
praise then the thyng that is made.

But good people, marke howe they
applye thy blessed woorde that Christe
spake at his laste supper to theyr owne
purposes. Nowe to oure purpose.

Christ sayth in þ sixt of John: he that
eateth my body and drinkeþ my bloud
hath euerlastynge lyfe. Answer me to
this. Then all they that do not eate his
body & drinke his bloude hath no euer-
lastynge life: for þf they, that eate not
his bodye, shoulde haue euerlastynge
lyfe, as well as they that doth, it were
of no necessitie to be receaued of anye
man. Then muste it neves be, that all
they that haue not receyued it, hath no
euerlastynge lyfe: then all these that
hathe not receaued it, be dampned: If
it be the same substaunce that you wyll
haue it to be, than by these meanes shal
all innocent chyldren be damed whiche
haue not receaued it, and then are you
detestable theues and so shall you be

proned, by any of bothe the wayes, take
whiche you lyste, that makes beste for
youre purpose, and ye shall be proned
erraunte theues to G D and to hys
christian flocke. Moreouer what an in-
tollerable thynge is thys to see one of
youre monstres marke standyng at
the aultar in players garmentes, tel-
lynge a straunge tale to the deade wal-
les in a forsen language, which few men
understande, nor you youre selues wo-
teth not what it meaneth, and ther you
make a false sacrifice to the greate God
Mulcifer for the soules departed, hol-
dynge vp two false Gods, one of breadye
and another of wyne, compellynge the
people to commytte ydolatrie, and to
knele to them in holdynge vppe theyd
handes.

Looke in the seconde commaunde-
ment. Thou shalt make to thy selfe no
grauen Image, neyther shalte thou
bow to them nor worshyp them. What
dyuersitie is betwene pryntynge and
gra-

grauninge. John podyngemaker wyll
prynte a thousande of youre goddes in
one daye betwene a payre of yeros, and
when you haue babled and mumbled
vp your Masse, that is to saye, eate vp
all, and dronke vp all, then you tourne
vp the bottome, and blesse vs wyth the
empty cup, and byd GOD be with vs,
or elles, tell vs that all is done.

If a man shoulde demaunde the
vertue of your Masse, you woulde saye
it taketh awaye synnes, for you make
thera a sacrifice for synnes, and ye saye
the vertue of it, is to take awaye syn-
nes. If I durste be bolde with you in
that, I wyll proue that you are false
lyers, for ye saye when a manne is con-
fessed of you, and that you gyue hym
absolution, he beyng penitente, then
is he cleane remytted and forgeuen,
then howe can it be that youre Masse
can take awaye synnes when ther is no
synnes to be taken awaye: for ye haue
absolued hym of his synnes by con-
fession

fection before : then is there no synnes
for the masse to take away, for confessio
of these, haue robbed youre Masse of
the synnes that he shoulde take awaye
Alas good iuglers learne to playe clea
ner, & get you some craftier boxes, and
Iuglyng styckes: for the worlde begin
neth to spy this gere, therfore study soe
new knauerye knackes, for these wyll
serue no longer : for God wyll be true,
for the prophet Jeremy saith, cursed be
the corne that groweth to be worshyp
ped : then maye we saye cursed be the
minister that maketh the corne God, or
maketh a GOD of corne, for you haue
brought the people into suche a trade,
that when they haue sene the play, seest
me or seest me not, the sylly soules wyll
saye : I thanke God, I haue sene my
maker to daye. The false theues wyll
heare it and reioyse, they are so blynd.
Alas it is an abhominable maker þ can
not kepe hym selfe from mothes, nor
from mowlynge, nor yet from putry
fyng

flynge, nor from rottynge, nor from rat-
tes, nor myse. God kepe all christians
from suche a maker, to beleue of suche a
false God.

The fygure of the olde lawe dothe
shew what your gods be. The preistes
made the kinge beleue, that the greate
god Bel dydde eate vp al the calfes and
shepe that were offered on the aultare,
but the preistes and theyr women and
chyldryen dydde eate vp all in the nyghte.
Thus they cōtinued, tyll Daniell came
and tolde þ kynge that Bel was a false
God, and that the preistes dydde eate vp
all them selues, and so Daniell tryed
it, which listed ashes by þ aultar where
by theyr fote steppes were spied. Taba
bede for yf Daniell haue ben wyth the
Kynge (as no doubt he hathe) surelye
he hath bewrayed your great god Bell
with the cleane listed ashes and flowre
whiche is the worde of G O D, listed
frome your Romysh beggerye, and
traise

trash: and if Daniell haue tolde hym
that ye eate vp all yowre selues, then it
wyl cause hym to strawe the syfted as-
thes that your forynge maye be espyed
as it is I haue no doubt, for you eate
vp all your selues, and make vs beleue
that we be partakers, and haue no
parte of yowre Sacryfyce, we haue no-
thynge but the blesynge of the emptye
cuppe. ye vndertake to make a sacry-
fyce for the sinnes of the people, for mo-
nys, makynge them beleue, that they
are partakers of your holy merytes.
But Saynte Paul leweth what ef-
fecte yowre sacrifice is of. In the. viii.
to the Hebrewes, he sayth, if perfection
come by the priesthode of the Leuyte,
what neede a hygher Priest to come
after the order of Melchisedeche, to
offer vp his body and bloude in Sacri-
fyce ones for all? Marke thys worde,
(ones for all) they are madde with that,
for they woulde not haue that sacri-
fyce that Christe offered, sufficyente
with,

Withoutte theyz maskynge garmentes
Shoulde playe theyz partes as I sayde
before to the greate GOD Mulciber,
constrained by a law in payne of death
to the beaste. But it is muche lyke as
one shoulde holde vp a blacke cap, and
saye what is this, another wyl saye,
it is a cappe, another thou lyest, it is a
cushynge, a cushynge? Hwoe canne
that be: for sothe thou muste beleue, it
is a cussion or els thou shalt dye. What
coloure is it, marrye blacke, no, thou
muste beleue it is whyte, or elles it is
not: so it is much like suche a worshyp-
full matter, but the estimation of it is
greate and hygh, and that is the thing
whiche people styckethe at. But Christ
sayth, that whyche is hygheste esteemed
among men, is abhominable before god
Marke this well and iudge you whe-
ther there be any thinge vnder heauen
so hygh esteemed before me, as this that
they call the Sacramente, or God in
fourme of breafe,

I haue red from the begynnyng of
the Genesis to the ende of the Apoca-
lyps, and I could neuer fynde noz rede
of any suche GOD in forme of breade,
therfore it is a straunge God, for yf it
were an acceptable god, we woulde ha-
ue hearde some thyng of him in the
Scripture. Marke the fygure of these
place s in the scriptures : of the x. Exo.
Galathi. the. iii. Exo. xxxii. These men
receaued the woorde of lyfe to gyue vn-
to vs, vnto whome our fathers would
not be obedient, but thrusste hym frome
the and in theyz harte s turned agayne
into Egypt, and said vnto Aaron, make
vs Gods to go before vs, for we canne
not tell what is become of this Moy-
ses that broughte vs oute of the lande
of Egypte. And they made a Calf
at the same tyme, and offered sacryfice
vnto the Image, and reioyced in the
worke s of theyz owne handes. But
God turned hym selfe, and gaue them
vp. Note, thys fygure of the Olde
testa-

Testamente is fulfylled in vs nowe as
dayes: for we wyll not stycke to the ly-
wynge Christ, the which hath broughte
vs out of the bondage: but saye, here is
Christe, and there is Christe. Some
woulde haue saint Rainolde, saynt Ro-
bert, another Mary Magdalen, and a
nother woulde haue saint Helen. Then
came Anastasius the greate Heretyke,
and brought in Mahumetes Alcaron,
& oute of that he inueted all this great
Idolatrye: for he was the fyreste, that
made the lyftyng vp of theyz blacke
God whiche they call the Sacramente
whiche fulfylleth or beareth the fygure
of the golden calfe, where the scripture
sayeth: they made them godes of their
owne handy work, or v workes of their
owne handes, and therfore GOD tur-
ned hym selfe from them: lykewyse wil
the Lord for sake vs, for abhominable
Idolatrye.

In the viii. Chapter of the Actes of
C. i. the

the Apostles, saynt Steuen sayth, that
God dwelleth not in temples that are
made wyth handes: neither is he wor-
shypped wyth mans handes as thou-
ghe he had neede of them. I demaunde
whether saynte Steuen were a man
of God, or no. Yf Steuen were of God,
youre ministers are of the deuyll: for
they saye, he dwelleth in temples made
wyth stone which is the hādy wortes
of men, and there they haue hanged
hym vp in the boxe so longe, that some
tyme he is so mouldy, that he synketh
that no man may abyde him, and yf he
dwel in their Sinagoge as they say he
doth and is not yet ascended. Let vs
cryke of half our Cred & say, I belue
in God the father almyghtye and so-
forth tyll we come to the place that he
dyd descende into the Infernall parts
of the earth, and rose the. iii. day frome
deathe: After the pope and hys mi-
nisters gaue handes on hym and han-
ged hym vpon the Altar and there he
hath

hath hanged euer syntc : For if they
haue hym as they saye they haue, he is
not yet ascended , and then let vs saye
but halfe our Crede, for our crede sayth
that he ascended vnto heauen and sy-
teth on the ryght hande of God the fa-
ther almighty, and from thence he shall
come to iudge the quycke and the dead
therefore awaie with halfe the Crede,
and blame the Heretikes that made it
for it wyll not els serue your turne, and
when we saye oure Pater noster, let vs
saye. Oure father which art on the aul-
ter, halowed be thy name, and so for the
ye must haue these trickes , or els it wil
not serue, for all fasyng, brasynge, bur-
nyng, or indyng: for the kyngdome
of God is at hand, you wyll not searche
the scriptures, you are of such peruerse
myndes, for if you would, you neded no
further for this purpose.

But vnto the .xviiij. of the Apocalips
in the Reuelacyone wher he sayeth,

C.ij. com-

come away from her my people, leaste y
ye be partakers of her synnes, leaste ye
receave of her plagues: for her synnes
are gone vp to heauen, and the lord hath
remembred her wickednes, & rewarded
her euен as she hath rewarded you: ge
ue her double according to her woxkes
and poure in double into the same cup
whiche she fylled vnto you. Thys he
meaneth by the greate whoore of Ba
bilon, with the whiche the Prynces of
the earth haue commytted fornication,
whiche be al these fables and sacrifices,
that you call the sacramentes. And the
beast that beareth it, is the Bisshoppe of
Rome, and they that weare the beastes
marke, ar the preistes with theyz shauē
crounes. What shuld a man make curio
sytie? But I go playn to worke: the an
gel byddeth vs come away. Let vs flee
from it, and spyt at it: for it is abhomi
nable to defēd it by the scripture: but it
is by a lawe to kyll men, as these lustye
champions

champions doth euery where in the
Popes querel. Powze in dowlle (saith
the Angel) that she syteth vnto you:
Despyse her as I sayde before : flee
from her: Holde no more vp youre han-
des to her : Tell yowte Christian bre-
thren, that it is ydolatry: Offre no mo-
re there : Bye no more of her wares :
But crye: awaie wyth her, for her pla-
ges shall come at one daye , death and
sorowe, and she shalbe brent wyth fyre:
for stronge is the L O R D E whyche
shall Judge her . And the merchaun-
tes of the earth shall wepe for her , and
wayle ouer her , because no man wyll
bye her wares anye more. The wares
of Golde and Syluer, and of precious
stones, of apparell : sylke , and purple,
and Scarlette, and all tymber workes
and all maner Iuerye , and all maner
of vessels of mooste precious woode of
brasse , and of Iron, and Sinamonde
and odours, oyntmentes, and franken-
sence: wyne, oyle, & fyne flowze , wheat

cattel, and shepe, horses, and chariotes
bodies and soules of men. Oh what
goodly wares there are to sell, marke þ
wares they haue, and heare what the
word of God sayth to it, the vertue of
them, and the holinesse of them shall be
so knownen, that no man wyll bye them
any more, And the people knewe what
abominable knauery were in it, they
would crye out of it, they haue commaū
ded, that we shoulde not suffer, and no
more I wyll, for the syne flowre is no
thyng but the batten that John Po
Dyngmaker maketh for the podynges
their God. This is a monyshyng e
verye plowman maye vnderstande it.
But what wyll oure bryshops do nowe
agaynst lente, sende downe preuely to
þeyr compaynes and prieses to exa
mine the people streyghtly of þeyr be
lieue in thyg blacke God, whych they cal
þe sacrament of the altar, and to bidde
þe beware of these newe felowes whi
þe openeth their sayned holines, for all
thyng

thynges is holye that these Gentylmen
hath. Marke theyz superstytion that
they haue vsed and doo vse daylyng
when the caruers had the Images in
theyz shoppes they coulde doo no my-
racles, they were never holye tyll these
Gentylmen had gotten them into thyer
whoryshe churche : nor the galde smith
when they had made crosses the tyme
that they haue them, there is no holyn-
nes in them, but when these Ipoty-
tes ons fynger them, theye muste be
bothe capped and kneled to, and they
them selues wyll goo bellowynge and
blynyng after these false goddes. Nor
the chalyse in the goldsmethes shoppe
is of no holynesse, tyll these gentylmen
haue gottē it, and thē they cry: Noli me
tangere, touche me not, nor touche ic
not, for we haue holier then you. Nor
the oyle Olyue, nor the Oyle Excetor
wyth oyle Debaye is of no holynes nor
serueth for nothing but to make oynt-
mentes for soze Legges, and otheres

C. iii. dysa

Diseases, tyl these gentylmen haue gotten it to theyz Synagogue of Sathan (as it is vled): and then putte a lyttel barrowes grease and creme to it , and than it muste be putte into a Chrysma-
torye, and borne wyth a fyne towel, and of no lesse Valuation but to be kneled to . Nor the holye water is neuer cal-
led Holye , tyl they haue cungered it. God blessed both water and lande, and yet could he not make it so holy as they can. Nor the breade is neuer holye, tyl they haue it. Nor these cakes of John Bodynmakers makynge (whych they call theyz syngynge breade) is not ho-
lye nor of no vertue , tyl these char-
tyng charmers, haue charmed it wyth the worde of holye scripture, the which maketh nothyng for theyz purpose. And then of no lesse value , then the ve-
ry materiall bodye, fleshe , and bloude,
that Mary bare, whych is as false , as God is true: the whyche I haue decla-
red before , and muche beggerye more
then

then I wyll rehearse, after they haue
gotten them into their whorish church
makynge the people to committie Idol-
atry by bowynge and knelyng to suche
trumperye and trashe. They are the
mooste abhomynable whore maysters
and theues, vnder pretēce of their who-
ryshe bowe, and fayned holynesse, that
is vnder heauen: for they maye abyde
whoredome, baudrye, blasphemynge,
syghtynge, braulynge, manslaughter,
and thefte, with sodomiticall buggery,
þþt a thousand more of abhominable
þyces, better then the eternall Testa-
mente of God: for all these þyces afore-
sayde, be customelye vsed in the hyghe
ministers of Antichristes Churche, and
the faythfull members of the same vn-
punished. But let any creature hunger
and thurstie to learie the holy scriptu-
res to the amendemente of their lues,
till they crye and rore, and with capons
& presentes they will come to the iudge
& justices, & to gentilmen of the coultre

C.v.

whiche

whiche they knowe blynde, and not
sene in the scryptures, and they shall
trouble the poore men, and vex them
from place to place, with wryttes, cy-
tations, suspencions, and excommuni-
cations: They wyl flocke him, and pre-
sent him, slannder hym, and belye hym,
they wyl ryde vp to the comissary and
complayne of them that they set all the
country on a rore, when the poore man
can better be ruled, and more gladlye
then some of them can rule them selues
But marke thys as a generall rule,
whosoever loueth the scryptures, they
hate hym, he þ doth imbrace it, thei wyl
flee from hym, he that prayseth it, they
wyll dispraye hym, he that speakethe
well of it, they wyll speake euell of
him, he that saith the scriptures ar ho-
ly and good they will reporte some
thinge of hym detestable and deuillysh:
yf you wyll banysh a preiste, youre
house bye a bible or a testament and he
wyll never come there after, yf a parish
wyll

wyll be ryd of a noughty curate, dryue
out all the whores, and punyshe whores
dome, and he wyll other coorse a waye
hys benefyce, or elles bye a Lapidation
If any pynce wyll haue peas in hys
region: let hym banyshe all bishoppes
out of hys pnyue counsell, excepte they
haue forlaken the whores of Babylon
and al her ware.

Every Christē hart, and every true
subiecte knoweth that god hath com-
maunded al men to obey the ordynaunce
of man, as to the kyng, as supreme heed
of the primatiue church, that is to saye
ouer þ cogregation of Chrystes people
knyt in a chrystian communion, of the
whiche church Christ is þ heed. Secodli
the kinges excellent maiesty, here in
earth immediatly vnder god is oure heid
gouernour: expulsyng pope with al his
trupery, syttinge i Chrystes place wher
Christ hath set hym, & as I sayde afo-
re we all to be in a brotherly loue un-
faynedly to obeye his grace with ho-
nour

noure and reuerence , that whyche is
dewe by the doctrine of the Scripture,
and so to receyue the institution of the
supper of the Lorde (whyche they call
the Sacrament of the altare) in a chris-
tian communion. Euen as many gray-
nes are in a lofe : So are we lyke wyse
manye membres of one body : and who
so heleueth that Christes bodye was
broken for his saluacion, that the spryn-
kelynge of hys precious bloude , was
for the remission of hys synnes , and
that his bodye and bloude was an only
sacrifice for the synnes of the worlde,
Receyuyng thys Breade in Remem-
braunce of Christes merites, receyuethe
Christes bodye, and dynketh Christes
bloude in spirite and lyfe. For as a man,
when he maketh an obligation and put-
teth to hys seale: so Christe oure Sau-
oure toke breade , and brake it, in token
of hys promyse, that whosoeuer heleu-
ueth, that hys bodye was an only sacri-
fice for hys synnes , shall obteyne the
fru-

fruicion of hys glorie, takynge it as a
representation, signification, or a me-
moriall. The breade doth but repre-
sente: the signifacayon is oure fayeth:
the memoriall is to remember hym in
oure recepuynge: hauynge the mery-
tes of Christes death preached and de-
clared unto vs: and thys is the institu-
cion of Jesus Christ, as the Apostles va-
led to minister it in the primatiue chur-
che, with manye other thynges that I
haue to declare, but for lacke of tyme,
which these Antichristes haue abused,
as is afore sayde.

Wherfore let vs pray for the prospe-
rous health of our souereygne Lord þ
king that god maye endew him w hys
holy spirite, to procede euuen as he hath
begon, to ouercome þ great Antichrist,
whiche made not a pece of a Churche,
but a whole churche for all that is in it,
he hath brought out of fashon. And let
vs praye for al the Lordes of his coun-
sayle, that God maye geue them hys
holy

oly spirite to set oute his honour and
glory. Amen.

Good reader instructe all men what
this booke teacheth , and that none of
the people which be ignorant, do mur-
mur agaynst none of the acces, that the
kinges maestye hath sette oute: for no
dought he hath as godly a gouernour
as euer reygned ouer any people in the
world, and woulde the wealth of the
kinges true subiectes . And I
take God to wytnesse , thyg
that I haue set furth is
not done for any ma-
licious mynde
that

I haue but to instructe my Chri-
stiane brethren wþt the
talente that God
hath geuen
me.

and
that
e of
out
the
no
ur
the
:

8. 2. 1861